## INDEX TO VOL. LIII.

ACC

A CCESSION Service, the new form of the, 489

Acts of the Apostles, Criticism and the, I sqq.: right attitude towards criticism, 2; function of criticism, 3; definition, 4; what is demanded of a critic, 5; recent criticism of Acts of the Apostles: textual problems, 6; results, 7; the author of Acts: Professor Schmiedel's views (Encyc. Bibl.), 8; the 'we' sections, 10; alleged discrepancies between Acts and Ep. to Galatians: St. Paul's visit to Jerusalem, 11; its object and results, 12; alleged antagonism of Jewish and Gentile Christianity, 13; positive arguments as to author of Acts: unity of style of the whole work, 15; he was probably a Gentile Christian, 17; date of the work: views of Harnack and Schmiedel, 18; arguments from the author's apparent lack of acquaintance with St. Paul's Epistles, 19; his undeveloped theological language, ib.; absence of reference to monarchical episcopacy, 20; the Lucan or early authorship accepted by Renan, Ramsay, Blass, Harnack, 21 Adams, Rev. D. C. O., The Saints

and Missionaries of the Anglo-Saxon Era, 240

Alfred Literature and Commemoration, the, 139 sqq.: samples of glowing eulogies of Alfred by learned men, 140; authorities for our information about him: the Saxon Chronicle, 144; Asser's Life of Alfred, 146; later and modern writers on Alfred, 147; Dr. Pauli's Life, 148; Guizot,

Thomas Hughes, 149; contemporary literature: Mr. Bowker's Alfred the Great, 150; Alfred's love for Rome, 151; his relation to religious affairs, 152; his career as a warrior, ib.; geographer and legislator, 153; recent Lives, sermons, lectures, speeches, 154; sketch of Alfred's life, 155; his mysterious malady, 156; code of laws, 157; his alleged foundation of Oxford, ib.; his character, 158; date of his death, 159; Dean Church's estimate of him,

BANKS, Professor J. S., The Development of Doctrine, &c., 492

Best, Rev. K. D., The Victories of Rome and the Temporal Monarchy of the Church, 235

Bigg, Rev. Dr. C., The Epistles of St. Peter and St. Jude, 469 Books received, Notes on, 254, 502

Bradley, Prof. A. C., A Commentary on Tennyson's 'In Memoriam,' 231 Burkitt, Mr. F. C., Two Lectures

on the Gospels, 476

Bute, Marquess of, and Budge, Dr. E. A. W., The Blessing of the Waters on the Eve of the Epiphany, 484

ALDECOTT, Prof. A., The Philosophy of Religion in England and America, 241

Capetown, Archbishop of, Order for Special Services . . . for the Day of the Coronation of . . . Edward VII., 490

Carter, Canon, of Clewer, 416 sqq.: sanctity under the aspect of

beauty, 417; brightness the dominant note of his character, ib.; friendship with Bishop Arm-strong, 418; the Penitentiary Work at Clewer, ib.; its growth and extension: Harriet Monsell, 419; Canon Carter's early life, and work as a parish priest, 420; great labours as a spiritual guide, 421; his teaching on confession, 422; repute as a preacher, 423; as a conductor of Retreats, 424; effort to restore the 'Religious Life,' 425; gentleness and courage in controversies, 426; his resignation of Rectory of Clewer, 427; his view of the Ritual question, 427 sq.; of the rubrics: reservation for the sick, 428; treatment of Dissenters, 429; of Disestablishment, 430; posture towards Church of Rome, ib.; love of Holy Scripture, ib.; the legacy of spiritual teaching he has left, 431; a noble example of a life of devotion, 432

Christianity and Humanism (review of Mr. H. Black's Culture and Restraint), 376 sqq.: the true relation of the Church to the World, 376; the Early Christian treatment of them as antithetic, 377; Mr. Black's treat-ment of the two ways of life: self-realization (Culture), selfsacrifice (Restraint), 378; the fundamental question arising out of this contrast, 379; the conflicting ideals identified in the Hellenic and Hebrew temperaments, 380; illustrations of the contrast, 381; the question left undecided by the contrast, 382; statement of the distinc-tion between mere Humanism and Self-realization: two forms of Humanism, ib.; there is unceasing conflict between the lower Humanism and Christianity, 383; Mr. Black neg-lects the higher ethic of Humanism, 384; our duty is to realize the rational self, 385; Mr. Black's contrasted ideal of Restraint: the ascetic scheme,

COR

386; his eulogy of the Golden Age of Monasticism, ib.; his criticism of the ascetic ideal, 387; where mortification is necessary, it must never be for its own sake, 388; a definition of self-realization, 390; restraint needed even in the attainment of culture, ib.; Bosanquet, T. H. Green, Mackenzie, and Muir-head's views on self-sacrifice, 391; it often indicates the transi tion from individual to social good, ib.; the conciliation of the conflict, 392; Mr. Black's account of the 'Christian solution,' 394; the Christian consciousness of God, 395; how the ideals of Culture and Restraint are unified by the Christian conception of life and of love, 396 sqq.

Coronations, English, 257 sqq.: archaic derivation of some of the ceremonies, 258; the election of the king and the elevation on the shield, ib.; the procession from the palace to the church, 259; periods of the history of the coronation service: the Latin orders, ib.; history of the service, 260; its resemblance to the consecration of a bishop, 261; details of the first order known, ib.; the king's oath, 262; the second order, 263; consecration of the Queen Consort, 264; this order the basis of that used in France and Italy, ib.; the third order: details of coronation of Richard I., 265; curious episode of the oath, 266; the crowning and enthronement, 267; comparison of some details with modern forms, ib.; the episcopal vestments with which the king is adorned, 268; the acclamations, 269; the coronation of Queen Eleanor of Provence, ib.; a new element in the third order, 270; the new order used at coronation of Edward II. and after (translated in 1603), 271; details of its rites, 272; new features, 273; the oath, 274; the consecration and

DA Duck

225

 $\mathbf{E}^{\mathrm{D}}$ nat Go vid pai me the gai ne cer sug 16 na of of 170

> Sug Co fer sel Ar tio 17 scl sec tio

> > ea

ed

Co

for

scl

CRA

Golden

; his

ideal.

is ne-

for its

ion of

straint

ent of

Muir-

rifice.

ransi-

social

of the

solu-

con-

w the

traint

con-

, 396

399. :

ne of

elec-

ration

ssion

urch,

ry of

Latin

ser-

shop,

order

262;

ecra-

264

used

rona-

rious

the

267;

with

copal

ng is

ions,

ueen

new

270 ;

rans-

of its

; the

FOU

unction, ib.; the chrism: history of its use, 275; investiture with the symbols of royalty, 276; the queen's coronation, 277; the communion, 278; Westminster the crowning place, 279; the swords: Curtana, ib.; St. Edward's staff, ib.

Crawford, Mr. W. S., Synesius the Hellene, 205

Crozier, Dr. J. B., History of Intellectual Development on the Lines of Modern Evolution (vol. iii.), 247

DANIEL, Rev. Canon, The Prayer Book, 483 Duckworth, Rev. H. T. F., Greek Manuals of Church Doctrine,

EDUCATION in Parliament, 160 sqq.: need of a coherent national system, 161; present Government best fitted to provide it, ib.; Sir John Gorst's apparent apathy, 162; the Government's half-hearted policy, 163; the urgency of systematic organization, 165; benefits of the new method of legislation, 166; centralization of authority, 167 suggestions as to the coming Bill, 168; what is meant by a really national system, 169; treatment of vested interests, ib.; principle of Bill must be local option, 170; position of denominational schools, 171; practical measures: suggestions of Salisbury Diocesan Conference, 172; of Joint Conference of the Convocations, 173 selection of teachers: Sir W. Anson's proposal, 174; educational aspect of the question, 175; need of co-ordination of our school systems, 176; the lesser secondary schools, 177; prevention of waste and over-lapping, 178; suitable local authorities for each system, 179; suggested education committees of County Councils, 180; special provision for London, 181

Education, The Church and, 456 sqq.: the plea for efficiency: the laxness of Government, 457; the Convocation resolutions almost ignored, 458; action by some Diocesan Conferences, 459 what should be the principles of a Church policy, 460; the scheme proposed: a single educational authority, ib.; what that authority should be, 461; equal treatment for all elementary schools, 462; why the voluntary system must be given up, 463; not complete equality asked for, ib.; the share in the management of its schools the Church must give, 464: objections to this considered, 465; the protection of minorities, 466; forecast of prospects of the scheme, 467 sq.

FOUCHÉ (review of M. Madelin's work), 351 sqq.: recent literature about the French Revolution, 351; Fouche's early life: with the Oratorians, 352; relations with Robespierre, ib.; treatment of slave emancipation, 353; member of Legislative Assembly, ib.; vacillation on public education, 354; adoption of terrorism and its extreme measures, 355; the protagonist of atheism, and apostle of the Commune, 356; promoter of the horrors at Lyons, 357; the holocaust of victims, 358; a volte-face: the struggle between Fouché and Robespierre, 359; contrast of their characters, 361; the victory and its results, 361 sq.; the Directory: Fouché as French envoy, 362; appointed Minister of the General Police, 363; his firmness of action: the Jacobin Club, 364; first meeting with Napoleon: their after relations, 364 59. : Fouché's development of the general police, 365; his policy and unerring tact, 366; dismissal from office, ib.; recall (1804), 367; relations with Talleyrand, ib.; Fouché made Duc d'Otrante, 368; charge of plotting Napoleon's downfall, ib.; Fouche's attempt to justify all his past actions, 369; dealings with the clergy, ib.; the preparation for Napoleon's divorce, ib.; Fouche's secret negotiations with England: dismissed from office and exiled (1810), 370; his life in exile, 372; his return, in 1814, ib.; the Hundred Days, 373; Fouché Minister of State to Louis XVIII., 374; M. Madelin's indictment of Fouché, 374, 59.; the final collapse, 375; his end, 376

end, 376 Frere, Rev. W. H., Pontifical Ser-

vices, 488

AMBOLD, John, Poet and Moravian Bishop, 65 sqq. : antiquity of the Gambold family 65; John Gambold's birth and early years, 66; he abandons a love for poetry as vain and sinful, ib.; intimacy with John and Charles Wesley, 67; his studies and ordination: vicar of Staunton-Harcourt, ib.; makes the acquaintance of the Moravian Brethren, 68; resigns his living and joins the Moravians, 69; minister at the Fetter Lane Chapel, 70; consecrated a Moravian Bishop, 71; literary work: edition of Lord Bacon's works, ib.; break-down in health, 72; death, 73; his brilliant scholarship, ib.; his writings, 74; his drama, Ignatius, ib.; other poems: 'Religious Discourse,' 75; 'The Corrective,' ib.; 'Mystery of Life,' 76; 'Epitaph on Himself,' 77

Glazebrook, Rev. M. G., Prospice

(Sermons), 213

Grafton, Bishop (Fond du Lac), The Eucharistic Sacrifice (Charge), 224; Fond du Lac Tracts, No. 2: The Holy Eucharist in the New Testament, 225

Gregory, Eleanor C., An Introduction to Christian Mysticism,

223

HOL

HECKER, Father, and Americanism (review of his Life by Rev. W. Elliott), 22 sqq.: Hecker's theory: development of individualism and nationalism within the Roman Church. 23; his birth and early training, 24; a social reformer: joins the Brook Farm community, 25; passage through Mysticism and Spiritualism, 26; his discontent with Protestantism, 27; his ideal socialism and ideal Church, 28 sq.; the (American) Anglican communion had no attraction for him, 30; joins the Roman Church, 31; a Redemptorist in Belgium, 32; his method of prayer: neglect of the human side, 33; dislike for the drudgery of study, 34; his ordination (in London), and return to America, 35; his nationalist desires cause his expulsion from the Redemptorists, ib.; founds the Paulists: his ideal of the new Society, 36; he accepts the dogma of Papal Infallibility, 37; prolonged physical sufferings, 38; a strain between authority and the conscience, ib.; his death: estimate of his character, 39; the controversy about his 'Americanism,' 40; the Pope's letter thereon, ib.

Herkless, Rev. Dr., Francis and Dominic and the Mendicant

Orders, 250

Hime, Dr. M., Schoolboys' Special Immorality, 215 Holden, Rev. H. W., Justification

by Faith, 473
Holloway, Rev. H., The Confirmation and Communion of Infants and Young Children, 490

Holy Eucharist, The: history of the doctrines which have been held concerning it, 92 sqq.; the teaching of St. Gregory the Great: the Eucharistic sacrifice a renewal of the Passion, 93; in the Middle Ages: doctrine of St. John of Damascus and Peter Lombard, 94; St. Thomas Aquinas, 95; no accurately defined theory of the sacrifice among the main of th cribe 98; taugl Raba 100 ; gar, pose 102; the I logy, Lom decre on th of th there the Thor men' of th the 1 lact's that Euth myst the I Euch to th of M of Sc rist a trar of th Caba (HETO sacri of th doct ence Aqui ande

tion

ferer

and

trove

444

sacri gina

actu

tury

VO

HOL

Ameri-

is Life

2 399.:

opment

ational-

Church,

aining,

ins the

y, 25

m and

content

is ideal

rch, 28

nglican

tion for

Church,

elgium,

er: ne-

3; dis-

study,

ondon),

5; his

his ex-

torists,

s: his

36; he

oal In-

hysical

etween

ce, ib.;

s cha-

about

; the

is and

idicant

Special

ication

firmanfants

ory of

been

.; the

y the

crifice

93; in

ine of

Peter

homas

ly de-

mong

the Schoolmen, 96; they are mainly occupied with the relation of the Presence to the elements, 97; the work of consecration ascribed to God the Holy Ghost, 98; doctrine of the Presence taught by Paschasius Radbert, 99; this teaching challenged by Rabanus Maurus and Ratramn, 100; the controversy with Berengar, 101; Berengar's doctrine opposed by Lanfranc and Witmund, 102; Hildebert's attempt to avoid the more materialistic phraseology, 103; the language of Peter Lombard on the Presence, 105; decree of Fourth Lateran Council on the Eucharist, 106; meaning of the word 'transubstantiation there used, 107; the doctrine of Presence stated by St. Thomas Aquinas, ib.; the Schoolmen's motives in their treatment of the doctrine, 108; doctrine of the Eastern Church: Theophylact's teaching much the same as that of the patristic period, 434; Futhymius Zigabenus: 'the Zigabenus: mystic sacrifice of the Body of the Lord,' 436; Soterichus: the Eucharistic sacrifice was offered to the Father alone, 437; Nicolas of Methone: condemns the view of Soterichus, 438; the Eucharist a sacrifice: the elements are 'transformed by the operation of the Holy Ghost,' ib.; Nicolas Cabasilas: teaches 'the change (μεταβολή) of the gifts' in the sacrifice, 439; his explanation of the Liturgical actions, 440; doctrine of the Council of Florence (1439), 441; St. Thomas Aquinas on 'sacrifice,' ib.; Alexander of Hales on the consecration in two kinds, 442; the dif-ferences between the Thomists and the Scotists, 443; the controversies of the later middle ages, 444; a strange theory: that the sacrifice on Calvary was for original sin, that of the Mass for actual sin, 445; thirteenth century protests against 'transubstantiation,' 446; teaching of

VOL. LIII.-NO. CVI.

LAY

John of Paris, 447; Durandus of St. Pourçain, 448; William of Occam, 448 sq.; the doctrine of Wyclif, 450 sqq.; John Hus (Bohemia), John Wessel (Germany), 453; doctrine in England (1381-1416) as to the Presence, 455

ACKSON, Prof. G. M., Huldreich Zwingli, the Reformer of German-Switzerland, 237

John Wesley's Journal, 314 sqq.: the book little known, 314; its interest and naturalness, 315; Wesley's reasons for publishing it, 316; a kind of Apologia for Methodism, 316; its record of his labours, 317; distances covered in his missionary travels, 318; account of a winter journey, 319; his stories of the supernatural: Elizabeth Hobson, 320; ghost stories and clairvoyance, 321; credulous in religious beliefs, Wesley was sceptical and incredulous in other matters, 322; treatment of the narratives of travellers, 323; a severe literary critic, 324; books judged solely by their moral tone, 325; contempt for the country and country life, 326; indifference to literary fame, ib.; his observations on Scottish life and customs, 327; Scottish university life, 328; his biting sarcasm, 329; variety of

allusions in the Journal, 330
Julian, Anchoress at Norwick,
Revelations of Divine Love,
recorded by (ed. Grace Warrack),

KENNEDY, Rev. Dr. J. H., The Second and Third Epistles of St. Paul to the Corinthians, 474 Kenyon, F. G., Handbook to the Textual Criticism of the New Testament, 480

ANG, Mr. Andrew, Magic and Religion, 197. Lay Franchise, the, 280 sqq.: the demand for a system of self-

XUM

pa

te

W

et

tr

311

f

F

a

I

government in the Church, 280: question involved: What is the franchise of the Church? 281; original idea of the 'parish': purely ecclesiastical, 282; its officers and the 'parishioners, 283; duty of 'the parish,' ib.; introduction of the 'ratepayer,' 284; anomaly and confusion resulting: the new 'civil' parish, 285; the need to re-create the old 'Church' parish, 286; 'parishioners' defined by Church law: communicants, 287; Councils, Canons, and Scripture on this point, 288; objections to the principle of Corporation and Test Acts, 290; arguments against the 'communicant' franchise, 291; reply to the argument from expediency, 293; solution of the difficulty to be found in statusthough non-communicant, yet not excommunicate, 295; the 'confirmation test,' 296; the confirmation test, franchise must involve some definite profession of churchmanship, 297; the questions of age, sex, and residence, 299 Lillingston, Rev. F., The Brahmo

Samaj and Arya Samaj in their Bearing upon Christianity, 204 Liverpool Cathedral Scheme, the, 42 sqq.: last century views about our Cathedrals, 43; efforts at reform, 44; the new diocese of Liverpool: inadequacy of its Cathedral, 45; scheme for a new one: difficulties and problems involved, 46; Bishop Ryle's view, 47: controversies and temporary failure, 48; gain by the delay, 49; a fresh start: the choice of a site, ib.; question of architecture, 50; arguments for and against Gothic, 51; Mr. Statham's views, 52; Mr. Emerson's design, 53; suggested use of the original design of Wren for St. Paul's, 54; the spiritual uses of the Cathedral, 56; assertion of the unity of the Church as realized in the Bishop's See, 57; the Cathedral as the centre of organ zation, 58; special diocesan duties should be attached to residentiary canonries, 59; a permanent Canon Missioner suggested, 60; a Canonry of Religious Education, 61; theological training of candidates for Holy Orders, ib.; the Cathedral as the central House of Praise and Prayer, 63

MEDIÆVAL Frankish Monarchy, The, 300 sqq.: its important relations to the history of mediæval Europe, 300; French origins: Cæsar and Romanization, 301; growth and power of Christianity, ib.; Clovis and his descendants, the Merwings, 302; influence of feudalism, Roman law, Christian faith and discipline, 303; the rule of Dagobert. ib.; the Carlings: Austrasia and Neustria, 304; revival of dignity of 'Roman Emperor,' ib.; foundation of modern Kingdom of France, 305; monarchy of the Capets, 306; growth of the hereditary principle, 307; development of feudalism, growth of royal power, 308; the dominance of the Capets helped by Church influence, 309; Suger, Abbat of St. Denys, 310; growth of the communes, 311; Paris: the Marchands de l'Eau, ib.; influence of literature, 312; personal influence of the monarchs, 313; St. Louis,

Muir, Rev. P. M'Adam, Religious Writers of England, 501 Mycenæan Age, The, 331 sqq.: recent growth of archæological discoveries: Botta's and Layard's

discoveries: Botta's and Layard's work, 331; extension backwards of Greek history, 332; Schliemann's and Dörpfeld's work: Hissarlik (the true site of Troy), 333; sensational results of Mycenæ, ib.; Tiryns and its citadel, 334; other finds in Greece and its islands, 335; discoveries at Phylácopi (Melos) by Mr. C. Smith and Mr. D. G. Hogarth: pottery, frescoes, 336; Mr. A. J. Evans's at Knossos (Crete), 337; the

OLL

ched to

oner sug-

of Re-

theologi.

ates for

athedral

f Praise

h Mon-

: its im-

istory of French

omaniza-

and his

gs, 302; Roman

d disci-

agobert,

isia and

dignity

; foun-

rdom of

of the

he here-

levelop-

wth of

ninance Church

bbat of

of the

he Mar-

ence of

fluence

. Louis,

eligious

I sqq. :

ological

avard's

kwards

Schlie-

work:

Troy),

of My-

citadel,

ce and

ries at

.Smith

ottery,

Evans's

; the

59; a

palace (of Minos) and its contents: evidences of primitive writing, 338; frescoes with figure subjects, reliefs, miniature designs, 339; architecture, ib.; evidence of religious practices: tree worship or pillar worship, 340; the Dictaean cave and Zakro, 341; Mr. H. R. H. Hall's opinions on Mycenæan history (The Oldest Civilization of Greece), ib.; Professor Ridgeway's The Early Age of Greece, 342; the date of Mycenæ, ib.; inter-relation of Egyptian and Mycenæan pottery, 343; the founders of Mycenæ: Professor Ridgeway's theory, 344; his arguments criticized, 345; the connexion between the Mycenæan and Homeric civilization, 346; Homer's use of 'iron' and bronze, 347; cremation, 348; criticism of Professor Ridgeway's identification of the Achæans with the Celts, ib.; what the recent discoveries have taught us, 350

OLLIVIER, Rev. M. I., The Passion (transl. E. Leahy),

PEMBER, Mr. G. H., The Church, the Churches, and the Mysteries, 234 Pigou, Mr. A. C., Robert Browning as a Religious Teacher, 232

REVIEWS and Magazines, Notes on, 255, 506 Roberts, Professor W. Rhys, Dionysius of Halicarnassus, 208

SANDERS, E. K., Finelon: his Friends and his Enemies, 497
Sévigné, Madame de, The Letters of, 77 sqq.: the charm of old books, 78; interesting personages in Mme. de Sévigné's letters, 79; the secret of her immortality, 80; her gift of happy expression, 81; simplicity and infinite variety, 82; sketch of her life, 83; a temperament that

UNI

makes for happiness, 84; her philosophy and her religion, 85; her maxim 'to make friends,' ib.; insatiable love of reading, 86; her favourite, Nicole's Moral Essays, 87; her religion, 88; her extensive knowledge of French, Latin, and Italian works, 89; love of Nature, 90; her witty tongue and warm and loyal heart, 91
Smith, Dr. G. Vance, The Bible

Smith, Dr. G. Vance, The Bible and its Theology, 475 Soames, Rev. W. H. K., Eating the Bread of Life, 479 Staley, Rev. V., Studies in Ceremonial, 491

TOZER, Rev. H. F., An English Commentary on Dante's 'Divina Commedia,' 228
Tyrrell, Rev. G., The Faith of the Millions, 217

INITED Free Church of Scotland, the, 109 sqq.: an event of happy augury, 110; the divi-sions of Presbyterianism, 111; the causes thereof: the question of the relation of Church and State, 112; elements that com-pose the United Free Church: the Secession Church, 113; the United Presbyterians and the Free Church, 114; principles of Scottish Presbyterianism derived from John Knox, 115; the essential feature in the constitution of Knox's Church, 116; the seat of authority, the Christian people, 117; the executive: Kirk Session, Synod, General Assembly, 118; absence of the Presbytery, ib.; the contest with the Stewart kings: the King versus a free General Assembly, 119; Concordat of Leith, ib.; Bishops in General Assemblies, 120; action of James VI. and its results, 121; position of the Free Church protesters against the recent Union, 122; the Scottish Reformation principle that the Church is co-extensive with the State, 123; effects of the Revo-

lution Settlement, 124; policy of William III., 125; Parliamentary dealing with patronage of livings, 126; general effect of the Acts of William III. and Anne, 127; struggles between the lairds and the Kirk, 128; the system of teinds, 129; the 'outed' mini-sters of 1661, 130; religious apathy, 131; the 'Marrow controversy' and its results, 132; Ebenezer Erskine, Thomas Gillespie: the question of patronage, 133; beginnings of the United Presbyterian Church, 134; the Disruption, ib.; birth of the Free Church, 135; forecast of hoped-for results of the recent Union, 136; signs of tendencies towards a further union, 137

WAGGETT, Rev. P. N., The Age of Decision (Sermons),

Wandering Scholar, A, of the Renaissance (review of Mr. F. M. Nichols's The Epistles of Erasmus), 399 sqq.: contents and object of the work, 400; Erasmus's early love of letter-writing: his De Conscribendis Epistolis, 401; the Farrago Epistolarum, ib.; the chronology of the letters: difficulties arising from omission of dates, 402; why Erasmus was brought early into the monastic life, 403; reason of his bitter attacks on monks, 404; his early desire to devote himself to literary studies, 405; meaning and object of his *De Contemptu Mundi*, ib.; escape from his prison: secretary to Bishop of Cambrai, 406; sent to University of Paris, ib.; second visit to Paris: glimpses of the serious method and lighter incidents of his life there, 407; the Paris WOR

landlady and her servant, 408; Erasmus tutor to Lord Mountjoy, 409; first visit to England:
introduced, by Sir Thomas More,
to the future Henry VIII., ib.;
appreciation of England, 410;
dread of a recall to his convent,
ib.; adulatory solicitations for
money addressed to the Lady of
Vere, 411; ignoble stooping;
'Gnathonisms,' 412; his cherished project realized: takes his
degree in Italy, 413; discards
his monk's habit, 414; a bullfight by machinery, ib.; his reception in Rome, ib.; invited to
England by Henry VIII., ib.;
the first mention of Luther, 416

Way, Mr. A. S., The Letters of St. Paul to Seven Churches and Three Friends, 475

Westcott, Bishop, 182 sqq.: great men in the line of English Bishops, 183; the good fortune of Durham: Lightfoot and Westcott, ib.; Westcott's early education: influence of Prince Lee, 184; at Cambridge: earnestness in work, 185; the work of the three friends, Lightfoot, Westcott, Hort, 186; Westcott and Hort's New Testament, 187; Westcott's Commentaries, 188; his characteristic method in them, 189; the influence of early Evangelical ideas, 191; he had no special training in philosophy, 192; his belief in the Incarnation, 193; how this led on to his Socialism, 194; his view of sin and evil, ib.; his sermons, 195; work as Bishop of Durham, ib.; relations with his clergy and people, 196

Wordsworth, Rev. Chr., Ceremonies and Processions of the Cathedral Church of Salisbury, 481 Workman, Mr. H. B., The Dawn

of the Reformation, 494

408; ount-land: More, ib.; 410; avent, s for bing: cheres his cards bull-is re-ed to ib.; 416

onies edral

aton